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that such a change would have been introduced *without being formally and distinctly notified*. We shall anxiously look for Mr. Aylmer's views on this subject, but think we may safely challenge the priests of the Church of Rome to produce any such notification. The contrary is apparent on almost every page of the New Testament. The Scriptures were addressed to all, and were to be read by all. St. Paul says (1 Thess. v., 27), "I charge you by the Lord, that this epistle be read to all the holy brethren." There are constant appeals to men's reason and judgment. The Bereans are commended for searching the Scriptures to see whether what the Apostles alleged from them was correct, and their reasoning valid. But it is quite unnecessary to multiply proofs of this. We shall rather notice a text frequently adduced by Roman Catholics as a set-off against the preceding authorities. In 2 Peter, iii. 16, it is written, "in which (St. Paul's Epistles) are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." St. Peter is supposed here to condemn the indiscriminate reading of the Scriptures; but he only condemns those who *wrest* them to their own destruction. The *preached* word was liable to be wrested and abused no less than the *written* word. The preaching of it put the persons unto whom it was preached into a state of trial, and if, through their unbelief or unsteadiness, or hardness of heart, the result of this trial was unfavourable to them, placing them in a state of greater condemnation, and rendering their case more hopeless than it was before, neither God nor his apostles are to blame for that. Hence we read in 2 Corinthians ii. 15, 16, "For we are the good odour of Christ unto God in them that are saved and in them that perish. To the one indeed the odour of death unto death; but to the others the odour of life unto life." We shall hope to hear from Mr. Aylmer again, as the importance of the whole subject (we do not mean the discussion on the particular text, John v. 39, which we only introduced incidentally in our February number, in making some comments upon the *notes* to the Douay Bible), cannot be overrated, and we are desirous of knowing all that can be said upon it on both sides. In the meantime, we venture to repeat what we said in our last, "Where God has placed no restrictions, we think man has no right to impose limits or hindrances. The Scriptures were obviously written that they might be read, and if the gospel was preached to the poor, and the poor have souls to be saved, we think it self-evident that the gospel should be as much open to them, if able to read it, as to the most learned layman in the community." At the same time, we equally emphatically repeat Mr. Aylmer's words, "Let us take care in what spirit and with what dispositions we read and search the Scriptures," which we doubt not he will agree with us should be a teachable disposition and the spirit of prayer.

CONVERSION OF THE REV. R. WALL, R.C.C.

We (*Clonmel Chronicle*) are permitted, on the highest authority, to announce the conversion of the Rev. Richard Wall, late Roman Catholic curate of Seskinan, in this diocese. The reverend gentleman has forwarded the formal resignation of his cure to Dr. Foran, the Roman Catholic bishop of Waterford and Lismore. We have been favoured with a copy of that document—a highly interesting one, remarkable for the amount of Scriptural research displayed by the writer, as well as for its peculiar simplicity and earnestness of style.

"TO THE RIGHT REVEREND DR. FORAN, R.C. BISHOP OF WATERFORD AND LISMORE.

"Tournena, Ballinamult, Parish of Seskinan, May 5, 1852.

"REVEREND SIR.—By reading and meditating on God's Holy Word I have been led to ascertain that the Church of Rome does not direct souls in the way which the Holy Scriptures command, as being the only one that leads to salvation. I, therefore, now resign unto you my mission in the ministry of the Romish Church, which I no longer recognise as the Apostolic Church of Christ.

"Whenever a Roman Catholic clergyman thinks it wise and proper to inquire into the doctrines and practices of the Church of Rome, and when, after due examination and search, he finds them opposed to Scripture, reason, and common sense, and then separates himself from the errors of Rome, he is immediately cried down, and an attempt made to hunt him down by the priests of Rome. The usual cant is, 'He is noxious to us, he is no acquisition to the place he has gone to, he has other motives for changing his religion,' &c., &c. Calumnies, lies, and abuse of every kind are heaped upon him, the public press is enlisted in the attack, and his life is oftentimes in danger from the violence of individuals who become the dupes of a tyrannical priesthood. In like manner the chief priests and rulers of the synagogue cursed, abused, and persecuted the Apostles, and all who embraced the religion of Jesus Christ. But our Saviour says:—'Blessed are ye when men shall revile and persecute you, and shall say all manner of evil against you for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so they persecuted the prophets that were before you.'—Matthew v. 11, 12.

"Whenever any one presumes to differ from or doubt

the doctrines or usages of the Church of Rome she lets loose her thunders, she sends forth her anathemas and excommunications against them. But such violent and summary measures are opposed to all principles of sound legislation, whose first efforts should be to convince the mind and the understanding.

"If the Church of Rome has truth at her side, she should enter the lists of fair argument, and show that what she teaches has been revealed and commanded by the Redeemer, and that she has not substituted her own inventions. But this she cannot do. Hence her usual attempt to fetter the thoughts and stop the mouths of all sincere inquirers after truth by thunder and fury, all signifying nothing.

"Whilst a Roman Catholic clergyman continues in the communion of the Church of Rome, whilst he connives at her open disregard of the Word of God, and the illusions which he witnesses every day, there is not one word said in disparage of him—there is not the slightest imputation cast upon his character or motives; but when the satellites of Rome see that he abandons their errors, and there is danger of exposure, they then let fly all manner of abuse at him, thinking thereby to weaken the effects of his conversion. During a great part of the time I belonged to the ministry at Rome, I took all her doctrines and decrees (as most Roman Catholics do) as inspired from above. At last I began to entertain some doubts of the divinity of those doctrines, and wished to compare them with the Word of God, to see if they accorded therewith. In order to do this, I read the Scriptures over and over most attentively. It was the Douay Bible I used. I searched to see if they declared anywhere the Church of Rome, her popes, bishops, or priests to be infallible; to see if the Church of Rome was called in the Scriptures the Church of Christ; but the inspired word is silent on all these points. I searched the Scriptures to see if I could find the doctrine of transubstantiation, or the change of the elements of bread and wine into the flesh and blood of Christ, taught therein; but there is not a single text in the whole Bible proving such a change, nor saying that bread and wine, by pronouncing a few Latin words, lose their substance or accidents. I sought to find if the doctrine of purgatory was authorized by revelation; but so far from the existence of purgatory being proved; by any text in Scripture, the name of purgatory is not mentioned therein.

"I inquired if auricular confession, or confession into the ear of a priest, was anywhere commanded by our Saviour or enjoined by revelation, but could not find such a practice commanded or revealed therein.

"I inquired if the pretended celibacy of the priests of the Church of Rome was commanded by Christ, or revealed in Scripture, but could not find such a command given; but on the contrary, rules for the marriage of bishops and deacons laid down by St. Paul—1 Tim., chap. iii.

"I looked through the Scriptures to see if they sanctioned the worship of images and pictures, as enjoined and practised by the Church of Rome, but I found such worship strictly forbidden by the second commandment.—'Thou shalt not make unto thyself any graven thing,' &c.—Exodus, xx. 45.

"I sought to find if the sacred code anywhere commanded or sanctioned the invocation of saints and angels, as taught by the Church of Rome, but could not find such a practice anywhere revealed, 'as Christ is our only mediator.'—John xiv.

"I inquired if the Scriptures commanded or authorized the Church of Rome to withhold the Word of God from the laity. I found that the Bible, on the contrary, recommends the perusal of the Inspired Volume to all.—'That the man of God may be perfect and furnished unto every good work.'—2 Timothy iii. 17.

"I read the Scriptures to see if absence from certain meats was commanded, but could not find any one command; on the contrary, St. Paul says.—'Whatsoever is sold in the shambles eat, asking no question for conscience sake.'—1 Cor., chap. x., v. 25. 'For every creature of God is good, nothing to be rejected that is received with thanksgiving.'—St. Paul, 1 Tim. iv. 4. 'For it is sanctified by the word of God and prayer.'—verse 5.

"I searched the Scriptures to see if offering up masses or the elements of bread and wine for the souls in purgatory or for the living, as Romanists say, was commanded by the Redeemer. So far from the Scriptures authorizing such a practice, it directly prohibits it, 'know that Christ rising again from the dead dieth now no more, death shall no more have dominion over him.'—St. Paul, Rom. vi. 9.

"In reading over the Word of God, I found justification by faith in Christ Jesus inculcated in numberless passages, which I shall give in full when writing on that question.

"I could nowhere find in the sacred writings the doctrine of supererogation as taught by the Church of Rome. For the Scripture says, 'When you have done all things that are commanded you, say we are unprofitable servants.'—Luke xvi. 10.

"Being satisfied that none of the above Romish doctrines and abuses were contained in the sacred writings (or revealed Word of God), I consulted and read over attentively several controversial works, to see what the ablest advocates of the Church of Rome had to

say in her defence. Being now fully convinced of the unscriptural character of the doctrines of the Church of Rome, and that they were the mere inventions of an avaricious and crafty priesthood, I at once resolve to remain no longer within the pale or communion of such a corrupt church—to separate from her errors and abuses—lest I be a partaker of her abominations.

"I request all Roman Catholics, and particularly the Roman Catholic clergy, to read the Word of God, as it is in the Bible, attentively—to compare the practices of the Church of Rome with that sacred Word; and if they don't come to the same conclusion and conviction that I have, provided that they approach the subject with unprejudiced minds, and with dispositions prepared to yield to truth, I am egregiously mistaken.

"Prejudices of long standing are not easily removed without examination and inquiry. Roman Catholics, who are in the habit for a number of years of yielding up their judgments and understanding to the dictation of the priesthood, may think it difficult to leave those blind guides. But let them read the Word of God—let them search the Scriptures, and they will find that the Spirit of Truth will descend upon them, which will conduct them unto the bosom of the One, Holy, Catholic, and Apostolic Protestant Church of Christ, as by divine and human law established in these realms.

"When convinced of the errors of Rome, let them come forward manfully—let them act boldly—let them not be afraid of incurring the displeasure of friends or relations for embracing the religion of Jesus. God will assist them in the holy work—the law of the land will protect them—their temporal concerns will be bettered and improved, as they can devote therein the valuable time that is lost in going to hear masses daily, praying for souls in purgatory, worshipping images and pictures, invoking relics and saints, and such like trash instead of adoring and invoking the Redeemer, who is the only Mediator.

"We must all admit that idolatry is one of the greatest of crimes, for by it the worship due to the Creator is transferred to the creatures.

"On the priests, then, of the Church of Rome, &c., be the guilt of drawing down upon the whole nation the vengeance of Heaven, by inducing them daily at their masses (when they exhibit the elements of bread and wine for the worship of all present) to be guilty of this enormous crime.

"Let Roman Catholics—and you, reverend sir, among the number—exercise their judgments and senses in searching the Scriptures, and they will find what a heap of rubbish the Church of Rome has piled over the Word of God, thereby concealing it from the eyes of the children of the cross, for whose instruction and perfection in every good work it is recommended by St. Paul.

"Earnestly and fervently praying that the God of Truth may open your eyes and the eyes of all Roman Catholics, and make them wise unto salvation, as he most assuredly will if you read his sacred Word,

"I remain, with all good wishes, your humble adviser,

"RICHARD WALL,

"Late Priest of the Church of Rome.

"P.S.—To my many reasons for leaving the Church of Rome, I will add that of your Vicar-General, Doctor Burke, P.P. of Clonmel, declining to 'show reason of the faith that is in him.'—1 Peter iii. 15—when challenged lately by the Rev. D. Foley, of Clonmel, which clearly proves he is unable to defend those errors and superstitions he is practising himself and teaching others."

THE RIVAL ARCHBISHOPS.

We promised to consider in this paper how Roman Catholic bishops in Ireland were appointed after the Reformation.

The first case that meets us after the reformation is a remarkable one: it is one which drives us to consider what sort of an appointment really makes a man the true Roman Catholic bishop of a See.

In the year 1537 the Irish parliament passed laws which abolished the power which the Pope had been so long gaining by little and little. They made no new law about the appointment of bishops, because, as we showed in our last paper, the old laws were sufficient to keep that from the Pope, if only those old laws were enforced: but they made laws which left the Pope no power or authority in the Irish Church. But no change was made then, or for fifteen years after, in the doctrine of the church, or in its worship.

The bishops of Leinster, Munster, and Connaught seem to have joined in abolishing the power of the Pope. But Primate Cromer and the bishops of Ulster still stood up for the Pope's power against those new laws. Thus things stood, until the year 1543 (that is, for six years). In that year Cromer died. George Dowdall, who had been prior of the monastery of St. John at Ardee, and who, at the time of Cromer's death, was Vicar-general of Armagh, was elected Archbishop by the Dean and Chapter of Armagh. He was consecrated by Staples, Bishop of Meath, and by the other bishops of the provinces of Armagh, the King having issued a mandate to them to do so. This George Dowdall was a